



Charlotte Mason's House of Education,
Scale How, Ambleside, UK, 2009

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which trickles through it going to feed such streams as the Wandle and Cray. When, however, the under surface of the chalk becomes water-clogged, the whole strata becomes saturated and the water must find an outlet at the surface, hence the flow of "bournes."

The Croydon Bourne, like all others, makes its appearance in a valley that is usually dry and the first spot at which there is a marked outflow is between Kenley and Warlingham in the Caterham Valley. As the flow increases the point of outbreak gets higher up the valley. In 1897, the last occasion on which this bourne flowed, its highest point was between Caterham Manor and Marden Lodge, but in earlier times it has risen still higher toward Marden Park.

We met with it just below the Rose and Crown inn, and followed its course for about two miles down to Purley. It had the appearance of a clear, swiftly flowing stream of about three feet in width. Its flow had been measured at half a million gallons daily just above the waterworks at Kenley, and this volume increases daily, reaching to a daily flow of over 900,000 gallons. I am told that it will cease to flow in a few months' time, and there will be no trace of it left, nor may it appear again for years unless we get more exceptionally heavy rains.

SHORT NOTES ON SOME P.N.E.U. PRINCIPLES.

By Students of the House of Education.

EDUCATION IS THE SCIENCE OF RELATIONS.

BY M. OWEN.

CHILDREN are human beings; from the first they have not a separate child nature; they have the same nature as adults—they are persons—and as such have bodies through which and by which the persons act. The body responds to spiritual impulses, receives and communicates impressions and is the means by which the spiritual being establishes relations with the material world. Everyone comes into the world capable of forming relations; some have greater affinities in one direction than others, and while one child will receive one class of ideas, and assimilate it quickly, another will choose another class altogether.

Ideas entering and being actively received into the mind make impressions on the brain substance which thus becomes the recorder of ideas. On this basis also rests the power of forming those habits, in obedience to which we pass nine-tenths of our lives.

The functions of the human being under education are :—

- (a) To form good habits.
- (b) To assimilate ideas.

The first habits of the child—cleanliness, order, etc., should be formed for him in infancy, but later he must form his own. This he will do according to the ideas he has assimilated. Ideas cannot be *given* to a child unless he actively receives them, and makes them his own.

The duties of the educator are :—

- (a) To put the child into the way of receiving ideas which may help him to establish the necessary relations.
- (b) To see that the child forms good habits.

The test that should be applied to everything concerning the child is the question, Is it the best for him? Will it present

an idea to him so that he will be most likely to receive it? Can it help in the formation of good habits? and if by its means a child can establish some relation, will that relation be one that should be established?

To establish relations it is absolutely necessary that interest be felt, both by the giver and receiver of the idea. No subject should be taught that has not this object. If a subject is taught in such a way that it stimulates interest, is a source of pleasure, is studied for the love of it, then the student acquires true knowledge and has established an intimate relation for life. Such interest is felt when the child studies from things, from Nature, and from living books. All children love stories; and if their lessons were put before them in good books, full of life and interest, they would love them as much as their stories.

The five relations which it is necessary for children to establish are:—Their relations with God, of prayer, praise, love and duty; their moral relations with their fellow-creatures, including history, literature, duties of a citizen, etc.; their relations with Nature and the world around them; their relations with the earth, including all sorts of bodily exercises; their relations with materials, in handicrafts, etc.

Dynamic relations, or those to do with bodily movement, are the most elementary, and we can see whether they have been established by a child's walk, speech, and general carriage and movements. To put the children in the way of establishing these relations we should let them play good romping games, and also those with singing accompaniments; they should climb trees, swim, row, skip, ride, dance, etc.; they should also be drilled, sometimes to music, sometimes not. Swedish drill is of the most value for children. These drills help also to train in promptitude and accuracy. Games with rules should also be played, as cricket, hockey, rounders, etc.

In order to establish relations with material, children should learn to be useful in household work, helping in every way, in the garden, in the workroom, kitchen, etc., they should also learn handicrafts, needlework, sloyd cardboard work; for younger children, cutting out pictures accurately with scissors, various easy handicrafts, and general handiness.

That with Nature comes next. In order to establish this,

three things must be felt by the children—*joy* in their work, *interest* in it, and the desire of accurate knowledge. The teacher must above all be interested herself and she must be eager to learn. A system must be followed, but the teacher must remember that what the children want to learn, and not what she wants to teach, is of the greater importance. There are many branches in Nature work which should be connected as far as possible. The physical geography of their own district, its flora—not only the names of the flowers but all about them, where they grow, when they flower, how they are fertilised: classify them, the daisy tribe, the butterfly tribe, not burdening the child with too many Latin names. Insects, too, birds, noticing the migrants; pond-life; wild creatures and their habits. Domestic animals come in useful if it is difficult to reach wild ones. Children should be left with many “whys,” that they may find out answers when possible for themselves. Why have some flowers such bright colours, and others have not? Why do some flowers open at night? It is a great help if children can keep pets in gardens which they can watch and care for, and for which they are held responsible.

Human relations should be established with kindred, friends, neighbours, by which is meant all persons with whom we come in contact; our fellow-countrymen, past as well as present; Societies, missionary, social, temperance. We should, so far as we can, establish relations with all people in all countries, as they have lived in the past and are living in the present.

There are certain kinds of duties which everybody owes to his neighbours, certain feelings which everyone ought to have; love and service; authority in a family from a parent, and obedience from the children; respect and reverence for all; sympathy and pity for all suffering; and responsibility, from which none can escape.

It is very important that these human relations should be established, because true education aims at the complete development of the human being; and development cannot be complete unless these relations are established.

If relations are not carefully established the evil consequences are manifold:—(1) The interests, and therefore the intelligence,

are limited. (2) The two affections, love and justice, which are springs of action in human nature have no scope and therefore are dwarfed and stunted. (3) Children lose opportunities to receive some guiding ideas which may bring them to be great workers in the work of the world. (4) Inspiration and stimulus from others are in a great measure lost.

These relations can be established in three ways: by *Theoretical Instruction*, i.e., definite moral teaching based on the Ten Commandments, and knowledge of self as a human being. *Schoolroom Knowledge*: The teaching of history, as it deals with people and events, not with facts and dates; the teaching of literature in connection with history, languages, and geography; all these subjects must be taught with life and interest. *Practical Effort*: Children should remember that they owe courtesy to everybody around them, respect to domestics, and to all those in a lower as well as to those in a higher station of life. They will be interested in the poor and weak if an example is set them; their interest can be encouraged by working for children's hospitals, sending flowers, etc.

The Relations with God. A child's idea of God should be: (1) That He is his Father, always near and ready to help. (2) That Christ is our king and we must always be loyal and loving to Him. (3) That He is our Saviour and the Saviour of the world. Children must recognise the fact that they owe *duty* to God. They should read and learn to love the Bible.

BIBLE TEACHING.

BY E. A. SMITH.

The Divine life in the child is the "very pulse of the machine." St. Augustine says, "The soul of man is for God, as God is for the soul." In training the spiritual life of the child then we must be very careful. It must be remembered: firstly, that there are some ideas connected with this subject more suitable than others for the mind and needs of the child; secondly, that whoever sends a child out into life without some vital ideas of the spiritual life sends him forth with a dormant soul; and thirdly, that the knowledge of God is quite distinct

from morality, "knowing God" is not the same as "being good."

On what principles should thoughts of God be chosen for children? (1) All deterrent repellent thoughts of God should be strenuously avoided. He who represents God as an exactor and punisher does the child a grievous injury. (2) Comments and explanations should be few. We should let the simple words of the Bible speak for themselves and not mar any impressions made on the child's mind by paraphrasing the passage. (3) A *love* of the word of God should be implanted in the child. "We should not let any words of the Scriptures be occasions for gibbeting his faults." *The object* of teaching the Bible ought to be, *not* to give an historical account of the Jewish people but to reveal the wonderful love of God, especially in his dealings with mankind. If we keep this object in mind we shall be the less perplexed by the critical and scientific difficulties with which we inevitably come into contact in teaching older children.

One word must be clear in its meaning to all who teach the Bible, and this word is "inspiration." The Bible is inspired, not verbally, but in the fact that a continuous and ever expanding revelation of God to man runs like a gold thread throughout it. All the writers have brought out this idea, some historically, some poetically, everyone according to his individuality. Nobody is infallible, every history has slips and mistakes, but because of these we do not entirely disbelieve it; therefore, because a date or number is rightly called in question it is foolish to infer that the Bible is not inspired. If we are to teach Scripture as we ought, we must follow some definite plan, we must have a leading idea to which we can adhere, and must keep to the principal thoughts in the main facts. The historical details should be subordinate to the religious teaching.

In teaching the Old Testament to children our aim should be twofold. (1) To teach about God. (2) To give noble examples of human conduct. We should connect certain instances with the life of the child and let him see the finger of God working in Nature every day, even as it did in those early times.

We should also take the lives of great men such as Abraham,

Isaac, Jacob, Samuel, David, and all the heroes of the Old Testament, making their characters stand out so strongly and clearly that their influence may be felt in after life.

In teaching the New Testament our main object would be to show the different steps of Christ's life:—His purpose in coming among men, how He effected that purpose, how He is an example to us, the signification of His death and resurrection, His foundation of a church and the progress of that church. We should show Christ as the Son of Man and also as the Son of God. Our one purpose throughout should be to let the children feel the power and beauty of His life and to realise his unapproachable holiness and purity. Each child should know Him for himself as his King and his Saviour. "*Christ our King.*" "Here is a thought to unseal the fountains of love and loyalty, the treasures of faith and imagination, bound up in the child. In the idea of Christ is life." Let the child feel this life and let it be an inspiration and a power to him.

"*Our Father which art in heaven*" is an idea which might early be presented to the child's mind. "Father" is a word that he can understand. Let the Father be to him the good Giver from whom come the joy and gladness of every day. "How the sun is shining and how the birds are singing!" "*Our Father* has given us this precious gift of sunlight and joy in Nature." If this thought is dwelt on, prayer will be to the child a spontaneous and natural expression of thanks and love. "The rising Godward of the child-heart is true prayer." From this thought of God also rises the thought of duty, the glad acknowledgment of the debt of service and obedience to a Parent so gracious and benign.

Jesus our Saviour is a beautiful thought to be brought before children, specially when they want comfort in moments of misery that follow wrong-doing. "Jesus can help, He is our Saviour because He saves us from our sins." Children should also early learn to feel the beauty and poetry of the simple Bible language.

If the Bible is taught according to some such principles as the foregoing, children will insensibly learn to love and appreciate it. It will become part of their lives, will affect and guide their actions, and influence their whole characters.

GEOGRAPHY WALKS.

BY M. ROTHERA.

Geography walks are intended to teach children the nature of their own neighbourhood. It is well to connect such historical events of all ages as have happened there and also the literary associations with the geography. One of our geography walks last summer was to trace a stream up from its mouth to its source. One of the students paced during the walk and calculated the distance; another took the directions, and another the heights by means of an aneroid barometer. Then when we wrote the report we were able to draw a sketch map of the walk, getting the proportions correct to scale.

We were told the names of the mountains surrounding the valley down which the stream flowed, and when there was time we traced the stream up its course to within sight of its source.

One of our walks might easily occupy three or four with children, and they could add to their sketch map each time—going once to the source of the stream, once to the mouth; taking the tributaries one time and the surrounding mountains another.

We were also told the origin of the names of the streams; ascertained whether the waters were used, whether they worked any mills, etc.

On one occasion we calculated how much water was flowing down the stream by taking the depth of the water in a certain area, thus obtaining the volume, and then by timing the transit of a cork from one end of the area to the other we were able to get the rate at which the water was flowing.

Children should be able to draw a rough plan of their own immediate neighbourhood, of their homes, of the school, all to scale; and much delight can be derived from pacing and taking directions. From the very first, children should have definite notions of the points of the compass and definite landmarks should be taken for north, south, east, and west.

NATURE WALKS.

BY M. H. WISEMAN.

These walks are intended to give the children special interest in the flower and insect life around them; to train their observation; and to help them to gain the most valuable of all knowledge, namely, that which they acquire by themselves. Each season of the year provides its own attractions.

In the winter walks, the growth of the bare trees is noticed, their mode of branching, and the colouring of the bark and buds. Besides watching the trees, the first flowers are eagerly watched for, and when a flower comes out a specimen is carried home, and its name recorded on the flower list. Mosses are at their best at this time of the year, as they produce their "thecae."

As the year advances the trees are watched as their buds swell, notice is taken of which trees bear their flowers before the leaves; but great care is taken not to tell the children things they can notice by themselves. The ponds and streams are sources of delight; it is fascinating to watch the frog spawn become tadpoles and to see these lose their tails till they become frogs. Nests of newts' eggs can often be found curled up in the leaf of a water weed.

In the summer, when there are many different kinds of flowers, it is difficult to select what to observe specially. The different ways insects enter flowers are most interesting to observe. The best way to do this is to sit quite still by a plant which an insect is seen to enter and to watch what he does. A flower that has been watched like this might be marked and the children taken to see it again, a day or two later. In all probability the petals will be withered; thus by their own observation the children will learn the use of the petals, which is to attract insects.

The sleep movements of plants especially interest young children, and there are many plants in this country that have sensory movements.

In the autumn, there are the fruits to be seen and classified, those which are succulent or dry, dehiscent or indehiscent. By these walks the children learn to recognise a tree by its shape as well as by its leaves, and a herbaceous plant by its fruit as well as by the flower.

A BIRD WALK WITH CHILDREN.

BY V. SAUNDERS.

First of all we will go for our bird walk down to the marsh by the side of the lake, to look for the sandpiper, sand martin, and sedge warbler, and other birds of our acquaintance. Before we go to the marshes let us just look down by this stream at the edge of the field to see if our friends the black-headed bunting and the yellow wagtail are there. There is the black-headed bunting! look! down almost in the water picking about for food; and up close to that horse's feet is the beautiful little yellow wagtail, keeping up a constant chatter with himself and his neighbour, the pied wagtail, who is also hopping quite tamely close to the horse. You know the difference between the yellow and grey wagtails, do you not? The grey wagtail has a bluish-grey head and back, and the under parts very bright yellow; the yellow wagtail has rather an olive-green head and back, and rich sulphur-yellow under parts; the tail feathers are blackish-brown except two pairs which are white, and there is a yellow streak over the eyes. Let us go down to the water's edge now, for I hear the rather sad pipe of the sandpiper. If we move very quietly we *may* just get a good view of one on the bank; we can hear from its note about where it is. It is of the greatest importance when watching for or following birds to be very quiet and observant, though some of the wild birds are remarkably tame! I stood on the bank the other day to watch a sandpiper and it just hopped past me in the coolest way with no sign of fright, and it could not have been more than two yards from me.

Here is a sandpiper coming round the curve of the river. It is well very often to lie down to watch birds, because then you are not so conspicuous; very likely this sandpiper has a nest somewhere close to us and is just waiting about till we go. Now, as he is standing, do you notice how beautifully his wings are marked with dark stripes? Does it not remind you of one of the little vapourer moths? Now lie quite still and watch every movement and get a good idea of his colouring. Try to remember his call too. I think it is always easier to remember a bird's call if you watch him while he is giving it.

Now he has gone, but listen to all those birds on the opposite

bank; tell me how many you recognise. What a deliciously happy little burst of song has the willow wren! Before we go on we must try to get a glimpse of the little sedge warbler, but she will be busy with her nest now and we may have to wait for quite ten minutes before she appears. I think I hear her mate over in the reeds opposite singing to her, and do you hear the little kind of screechy note at intervals in his song?

A pair of field-glasses are of great use in bird walks, because it is so difficult to get a clear idea of a bird's colouring unless one is quite close to it. A good deal of time should be given to watching birds in order to learn their habits and if possible to know their chief food, whether it be land or water plants, or insects, or small fish.

In nesting time we very often get a good opportunity of watching the progress of building, and of the different kinds of materials used. The very greatest care should be taken not to frighten the parent-birds, either when watching the nests or eggs; if frightened, the parents will generally desert and leave the eggs, if there are any, to the hands of the enemy.

OUR WORK.

House of Education.

Term begins January 16th.

Parents' Review School.

Term begins January 16th.

Music for the "Parents' Review" School and other Members of the Union,
by MRS. HOWARD GLOVER.

In order to complete the scheme of musical education already set forth in the syllabus of the *Parents' Review School*, it is proposed to publish quarterly in this magazine, a list of six pieces, with which the pupil is to become not only acquainted, but familiar, during the term.

The execution of music, and practice in the technique of the art, is only one side of a musical training. It is also necessary to train the ear to an understanding of the classics, in order that a child may enter into the heritage which genius has bequeathed to him; in order, too, that he should understand and love the literature of music, in the same way that we try to imbue him with an appreciation of all the great masterpieces of writers and painters.

With this end in view, it is suggested that during the coming three months the teacher, parent, or any available friend, should play the following compositions to the children, beginning with one movement if necessary, and gradually extending the *répertoire*, until they become well-known and loved. If no executant is at hand, the services of a pianola need not be disdained, although, of course, it must be regarded as a second best.

A daily musical half-hour of this nature will be found to awaken keen musical enthusiasm in the children, even in those who have shown no aptitude in their music lessons, and the idea of music will be lifted above the drudgery which is inseparable from the practice of technical difficulties.

A clever teacher will further make use of this opportunity for hints on musical form and musical history, as brought out and illustrated in what is being played. The pieces selected this month do not present any great difficulty, and might be studied and performed by the more advanced pupils themselves. They are all published by Augener, 6, New Burlington Street, London, W.

1. *Handel*. "The Harmonious Blacksmith" (Augener's Edition, No. 8152) 1/- net.
2. *Beethoven*. Sonata, Op. 26 (Edited by Buonamici) .. 1/- net.
3. (a) *Schubert*. Song, "Du bist die Ruh'" (Augener's edition of 24 Schubert songs, original key in E Flat, or transposed in C) 1/6 net.
- or (b) Liszt's pianoforte transcription of the same (Schubert-Liszt Album, Vol. 2) 2/- net.
4. *Schumann*. Arabesque, Op. 18 (Augener's Edition, No. 8413) 1/- net.
5. *Chopin*. Prelude, Op. 28, No. 17 (Preludes, Op. 28, Augener's Edition, No. 8068^c) 1/- net.
6. *Sinding*. "Frühlingsrauschen," Op. 32, No. 3 (Peter's Edition, No. 2870) 1/1 net.

All children in the P.R.S. must include the above "Music" in the Term's work.—ED.